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CULTURE AND PRACTICAL POWER:

AN ADDRESS

DELIVERED AT THE OPENING OF

LANSDOWNE COLLEGE,

PORTAGE LA PRAIRIE,

NOVEMBER 11th, 1889,

BY

NICHOLAS FLOOD DAVIN, M.P.

REGINA, N.W.T.

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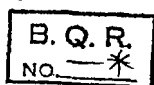
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THIS
LITTLE ADDRESS
IS
DEDICATED TO
THE RIGHT HONOURABLE
WILLIAM EWART GLADSTONE,
WHO MORE
THAN ANY MAN LIVING EXEMPLIFIES
THE DOCTRINE
THAT CULTURE ENHANCES
PRACTICAL POWER.



CULTURE AND PRACTICAL POWER.

The opening of Lansdowne College having taken place in the College during the day of the 11th November, 1889, it was arranged that the public meeting should take place in the Town Hall, which holds over five hundred persons. This hall was crammed, as was the stairway down to the outer door. Several reverend gentlemen and the Attorney-General for Manitoba having spoken, Mr. WATSON, M. P., said it was now his pleasing duty to introduce to them a man who was one of the foremost orators in the House of Commons of Canada.

Mr. DAVIN who was received with cheers said : Mr. Chairman, ladies and gentlemen, I do not intend to enter on any political issue. I may say to my Rev. friend who dilated on the Jesuits' Estates Act that he need not suppose because no one here to-night answers him that his statements are unanswerable. I have known only three cases in which men who have taken his view and vituperated the action of the ungodly 188, who had fulfilled the first indispensable condition of a fruitful opinion, namely, read the Act. I have seen that the strength of assertion has been in exact proportion to the ignorance of the speaker. I myself have had several Orange friends—some of them masters of lodges—come to me and speak in somewhat excited tones. My first question was : " Have you read the Act ? " The invariable answer was in the negative. " Then suppose we read it. " In not a single case did they fail to say : " Our opinion is entirely altered. " I shall have to speak on the subject either in or out of the House and I have no fear but that any Orangemen who may do me the honour to read my speech will approve of my vote last session.

When the Principal of the college did

me the honour of inviting me to address you I assumed I should have to speak on education. Education is a wide field and did I attempt to explore all of it I should be like those farmers who scatter seed on stubble. I thought it better to take a small corner of the field and to the best of my ability go into it thoroughly. Knowing how practical is this age, and the wise regard in which utility is held on this continent, and in this country, it struck me that I could not do better than speak of the relation education bears to practical power. (Hear, hear.)

We have been told by one of the speakers that we live in a Democratic country. Happy is that Democracy which has an aristocracy of knowledge. (Cheers.) The power of adapting means to ends is that which astonishes us in instinct, excites our admiration in man and fills us with awe, bewilderment and worship when we contemplate the works of God. The power of adapting means to ends is what we call practical power and in proportion as we can adapt means to ends are we practical men.

Man is distinguished from all other animals in that he can contemplate himself as an object of cultivation and im-

provement. Happily or unhappily we are debarred from applying heredity to man. But there can be little doubt that as education becomes more diffused and the sense of duty to the future becomes more sensitive and vegeto, principles of action will do for mankind what man does now for the lower animals. We all feel instinctively that the education of any human being should begin three or four generations before he was born. Why else do we want to know who was the father, who the mother of a distinguished man? Why does a wise biographer tell us not only about his father and mother but about his grandfather and grandmother as well? Why is it that men go still farther back? It is because we know from observation that not only does God visit the sins of the fathers on the children, but he has so ordered it that the character of each generation shall reflect characteristics of those immediately preceding, thereby making progress and deterioration possible, widening, deepening, lengthening responsibility, and giving a fearful meaning to the words "that no man liveth for himself." But when the ancestry has been all that we could desire or the reverse, the character and capacity of the mature human being will greatly depend on his environment during the period of growth; nay our characters all through life to the last hour are shaped, coloured, qualified by the air we breathe, the food we eat, what we drink, our companions, the books we read, and to an incalculable extent by the ideas or no ideas we may have respecting the unseen world.

Therefore you cannot ask a more momentous question regarding a child than how shall I educate him? I might have chosen to speak to you to-night on the religious sentiment as an educational force, and shown that an enlightened theology

is one of the most powerful as it is the noblest of the factors that can be brought to play in quickening, strengthening, enlarging the human intellect. As no doubt I am addressing many students I might have dwelt on Method and shown that in acquiring knowledge we may adopt means which will make the acquisition at once rapid and enduring; and there are many other standpoints from which I might have approached the subject. But considering the character of our population in Manitoba and the North-West; that we have no leisure class; that we are all the architects of our own fortunes, I thought as I have said I could not do better than speak on the relation between high culture and practical power.

When we see a man who adapts means to ends successfully we say he is a man of great invention, a man of resource, ingenious, crafty, skilful, clever, shrewd, sagacious, talented, adroit, sharp—epithets all of them having reference to the mind. Without looking at experience it would be at once concluded by a reasonable man that in proportion as we increase the vigour and quickness of the mind, and give it materials on which to found comparisons we increase its practical power. We know that if we allow any function to lapse into disuse it grows impaired and sometimes loses all force. We know that in this respect there is an analogy between mental functions and the muscles of the body. The mind is a thing so complex and wonderful that no one material thing will furnish an adequate illustration of it. Therefore we speak not only of its strength, but of its capacity, as if it were a vessel. A barrel will hold more than a firkin; a hogshead more than a barrel; a great tank more than a hogshead; a vast lake more than a tank. We know we can enlarge the mind, increase its capacity for receiving ideas. A man

whose mind has never been instructed, its capacity never enlarged, cannot take in ideas that you grasp instantaneously. If therefore we enlarge the mind, if we strengthen it, if we give it materials to work on, it follows that in every emergency of life, in regard to any problem or business it may have to cope with, it will have more resource, be more effective, more successful than if it were left uninstructed and untrained.

Yet there are not a few who think a liberal education calculated to retard a man in what in their view is the most practical of all things, the race for wealth. They think learning unfits a man for ordinary every-day life. Two things have given a semblance of truth to this error. In the first place, even here in this democratic country, but especially in England whence we receive so many of our ideas and prejudices, feudal notions have still a hold on the mind. The day has hardly passed away in the old country when men of what are called good families thought it a disgrace to have any relative of theirs learn a trade or go into commerce. In Ottawa there are civil servants earning small salaries who would not walk twenty paces in the public streets side by side with a man who keeps a store. The consequence was that when a young man of the middle class was well educated he shunned the acquaintance of his friends and their occupations, turned in disdain from the business which enabled his father to send him to the university, and either went to the bar, or into the church, or into literature, for neither of which he may have had any aptitude, though had he gone to the shop and used his superior culture there, it is morally certain it would have told. In the second place, where men without mental force are highly educated—or rather go through a curriculum calculated

to give a man who masters it a high education—they become pedants. Now a pedant is merely a fool on whom an education has been thrown away. With or without an education he would have been an incapable. Hypocrites do not prove there are no real Christians, counterfeits that there are no genuine coins; neither does the pedant prove there are no scholars who possess their learning and are not possessed by it. Nay, are they not exceptions which prove the rule?

A great revolution is going on. Feudalism is becoming totally defaced. The son of the Duke of Argyle is in trade in New York; a near relative of the Earl of Shannon intrade in Winnipeg. Young peers are crossing the Atlantic to corrupt their blood and repair their fortunes by marrying the daughters of American tradesmen. Meanwhile education is becoming so diffused that the day is at hand when every body will be pretty well instructed. In the end nobody will shrink from any honest employment by which a living can be made, as if to engage in it would lower his status before the world. Nay, it is probable that the day is at hand when the most offensive employments, which now yield the lowest wages, may be remunerative in proportion as they are offensive.

If you look at England, who are the first men in the church, in politics, at the bar? Why they, have all distinguished themselves at college. The ablest man who ever governed India was Warren Hastings, and was he not in the front rank at Westminster school? Another great Indian official was Sir Charles Metcalfe, once our Governor-General, and he was in the front rank at Eton, where also Lord Wellesley had a high reputation, as he subsequently had at Oxford. A similar remark would apply to Lord Ellenborough. Nor must we

forget Lord Dufferin, whose practical genius has been the wonder of four empires. Mr. Gladstone was a double first at Oxford. The Marquis of Salisbury, the present Prime Minister, is a man of high culture, and during his father's life time practically made his living by his pen as a journalist. Mr. Disraeli—Lord Beaconsfield—was highly cultured in literature. We know what he was as a practical statesman. Macaulay was the most practical statesman who ever directed his mind to India. The Indian code and Indian civil service reform attest the practical character of his mind. Well, he was the embodiment of intellectual culture. "He had," said Mr. Thornton, a partner in the firm of Messrs. Williams & Deacon's, his financial agents, "as sound a judgment in city matters as I ever met with. You might safely have followed him blind fold." Voltaire, a man of genius and a poet, was one of the most successful speculators in Europe. Chinese Gordon was a highly cultivated man, but he had a capacity in all things, small and great. He could fight, ride, shoot, tinker, negotiate, conduct campaigns, and all with unhesitating self-reliance. Emin, who prior to his capture, was doing in Central Africa the work whence Gordon was taken, is also a man of great practical power. Who is he? Well, he is a German, who carried with him an heroic will and a university education into the heart of the Dark Continent. Who is Stanley? Who is the man whose African campaigns have been marvels of management? A journalist—a literary man. (Cheers.)

As the individual star moves in the same orbit as the system to which it belongs and obeys the same laws, so there is a strict analogy between the progress of society and the progress of a single mind

—between the evolution of mankind and the evolution of one of its units. What do we find in the history of a single nation? Take Greece, which came to excel in all arts, where the human mind in every walk attained to a height which has seldom been reached and never surpassed. What do we find? The first great note of civilization there as elsewhere was song. The mind awakened by the poet and musician began to ask questions of the nature it adored; and so we see Greece climb up every circle and enter at every door in the starry spiral of science and the enchanted palaces of art. Athens stood first in Greece, because Athens was more highly cultured than any of her rival cities. The state which encouraged literature, philosophy and art, also encouraged trade, and the products of Italy, of Cyprus, of Egypt, of Lydia, of Pontus—of the known world, flowed into the markets of Athens, which, like Britannia, ruled the sea. Hither, Xenophon and Thucydides tell us, came the products of all the earth, and Pericles and Alcibiades, the two most highly cultivated men in Athens, superintended factories which they owned. In Florence we have merchant princes, great traders, who were the noblest patrons and the most diligent students of literature, and when the empire of commerce passed from Italy to Holland, the Dutch merchants (as the University of Leyden attests) were fully alive to the practical bearing of culture. But look at Germany—a nation of students—and see what they are doing in commerce, and recall what they did in the great war with the nation that for 200 years was the terror of Europe. Who was Adam Smith, who taught us the laws of trade? What was the training of Burke, Peel, Pitt, Sir G. C. Lewis, Mr. Lowe? All these practical men had the highest university training.

Julius Cæsar, the most complete character of antiquity, statesman, orator, historian, soldier, lover, man of fashion—what would he have been without education? The poet Waller thinks that on the mountain bred and without education the man that subdued the world had been but the best wrestler in the village. As it was he was not only highly cultivated, familiar with the literature of his country, saturated with that of Greece, and a great master of expression, he was, as we know from his campaigns, a practical manager of the first order. Napoleon was perhaps as great a military genius as Cæsar, but his education was defective. I have little doubt that had he had the culture of Cæsar he would never have fallen into the mad errors which precipitated his ruin. Education does not destroy the passions, but it enables a man to keep his head cool while his heart is on fire. Look what God does when he would choose a man for the most practical of all tasks, the leading a people out of bondage, the training them for national life, the governing them under trying conditions. Whom does he choose? He calls a man who was learned in all the learning of the most cultivated nation of the time, the nation whence, according to great authorities, came the civilization of Assyria, and the fire which kindled the full-orbed splendour of Grecian culture; and this man makes on the mind of Israel such an impress of varied power, of philosophical patience, of wisdom, of statesmanship, of resource, of the great virtue of being able to hasten slowly, the *festina lente* of the Latins, the *hastlos rastlos* of the mighty God, the capacity of at times sitting still and knowing that the forces of the universe are on your side, and fighting your battles, and making dung and dust of all your foes, who, if you are warring for the right, are God's

foes also, whom he will in due time confound and overwhelm, while the starry wings of victory gleam over your banners and your sails—so great I say was the love and awe, the gratitude and reverence and confidence inspired by this great Hebrew, infused with Egyptian learning, that God, lest the people should worship him, made his grave in a secret cleft on the heights of Nebo, apart from tears, apart from funeral pomp, apart from human eye, in soundless solitude, save that the hushed lion moved softly, touched by an unwonted dread, and the bald old eagle flew, and forgot to stoop upon his quarry. (Cheers.) When Israel wanted a king, Saul having been rejected for palpable unfitness, whom does God choose? A young man evidently highly instructed, a musician, a poet; a man full of imagination; full of the tenderness, full of the sensibility which accompanies genius. What did this young bard do? He proved the greatest warrior of his age and carried the victorious arms of Israel to the shores of the Euphrates. Science raises man high—knowledge of life may raise a man high—but nothing has lifted man so high as an abiding consciousness of his relation to an unseen power who punishes evil and rewards goodness. When God would proclaim the highest truths to man, truths of life and death—whom does he choose to explain them? Scientific men? Mere learned men? Not at all. He chose poets to be his interpreters—His preachers of righteousness. Moses himself; David and his brother psalmists; Solomon; Isaiah; Jeremiah; Ezekiel; the minor prophets and the author of Job. Paul, the greatest of the apostles, and the author of the Apocalypse are poets writing in prose, and our Lord himself instructed the reason through the imagination. I say, therefore, that if we look at

the dealings of God with man we shall come to the conclusion that whatever may be the business of life we engage in, the chances are that if we have highly cultivated minds we shall succeed better than if we are merely trained with a view to special functions. Christ chose humble men for his apostles; but for the great work of converting the gentile world, and building up a dogmatic Christianity, he took, as one born out of due time, that highly cultivated, ardent Pharisee, Saul of Tarsus.

Alexander the Great—the flower of Greek culture—with Homer off by heart—the dear volume under his pillow—Aristotle for a tutor, was the greatest expert at adapting means to ends, who ever lived, and Hannibal, consecrated to the destruction of Rome—the star of Semitic training—swarms out of Africa with his Numidians—subdues Spain, the Pyrenees, France—the Alps—climbing over these with his turretted elephants, sweeping into Italy where he maintains himself for sixteen years, and would surely have destroyed the Roman power but for the jealousy among his own party at home, such as every great man excites, and—alas! that a great heart should ever be too frail!—the smiles of lovely woman to which he first succumbed at Capua.

Take lawyers—Who are our great lawyers? Men merely trained in law? Not at all,—but men like Mansfield, men like Lord Coleridge, men like the late Lord Cockburn, a poet; men like the author of *Ion*, men like Curran, men like Lord Avonmore—addressing whom Curran recalled their college days, which they could remember without regret—for said he

We spent them not in toys or lust or wine,
But search of deep philosophy, art, eloquence
and poesis,
Things which I loved, for they, my friend, were
thine.

The progress of civilization has equalized the physical qualities of man. In years gone by the strong arm ruled. It is the strong head rules to-day. Force is dethroned, and where brute violence wore a coronet which sometimes gleamed with chivalric ornament, intelligence, wearing a diadem in which there is no false glitter, in which every gem is of the purest water, sits an omnipotent queen. A revolution, the most beneficent for man, has taken place and it is the duty, as it should be, the delight of every citizen to cultivate his faculties. Bacon has said, "Knowledge is power." Knowledge is also pleasure. I think it is Sir Arthur Helps that says a man who goes through life knowing only the trade or profession by which he gets his bread is a poor stunted creature. There is a close relation between all the arts—between poetry, painting, music, sculpture—and genuine proficiency in any one of these prepares the mind to enjoy the productions of the others. You cannot really wake any faculty of the mind and leave the rest asleep. Happy for the uncultured they know not what they have lost! When a man is destitute of some great physical attribute the most superficial observer recognizes his incompleteness. The blind can never see the purple coursers of morning chase night from marge to marge, or evening steep the landscape in every glorious and tender hue. For the deaf the birds sing, the voice of woman is low and musical and "the wind, that grand old harper, smites his thunder-harp of pines," in vain. So far as those who have no sense of smell are concerned, the care of nature in making every flower and shrub and grass odorous is bootless, while to the cripple the rapture of energetic movement is denied. In all these cases men recognize the absence of a faculty which would be cheaply purchased by colossal wealth.

But how if we should want the seeing eye and the hearing ear in a more important sense than is covered by any physical deprivation? How if there is a subtle aroma about what has been said by highly gifted men we cannot catch, a flavour we cannot appreciate; if nature and art teem with beauty which is for us as though it never was; how if there is a music in the music which our untrained ears cannot catch? The men of genius come to us each with his mission. One takes us up to the highest heaven of Harmony; another purges our eyes that we may see God's glorious works as they are. George Macdonald says Burns' mission was to show men there was poetry immediately around them, at their very door. Now, beauty and utility go hand in hand in nature, and the same is true of all things which enable us to know her better. Take drawing and designing—and I was glad in visiting the college to find these will meet with careful attention—they increase the power of observation along the whole line and develop accuracy in all matters on which the mind employs itself. We are unthankful where we are not dull. If we felt as we ought, we should thank God at the sight of every flower, and send our hearts to heaven up the silver staircase of every starry beam. Think of all the beauty of the world; think of all that is glorious in literature from Homer to Tennyson—of all that is entrancing in song and music from David's harp, that could chase the evil spirit from an unworthy king, down to Handel, Beethoven and the other great composers of modern times; think how a great historian like Thucydides or Gibbon or Macaulay makes us live in past ages and under strange climes; think of the joy that the lyric poet can evoke in the heart; think also that the mind thus awakened and nourished is capable of doing better whatever

it applies itself to, and then thank God we live in an age when all this may be brought within reach not merely of the rich and powerful, but almost of every child who has any aptitude and who is blessed with parents and guardians not insensible to the possibilities of the time and to their duty to their wards or offspring. Thank God that pioneers as you are—in a new country—in a small town—you can be not merely the architects of happier fortunes than could be within your reach in more crowded fields, but can have at your very door the means of the higher education for your children, where science, languages, history, the classics, political economy, the arts of commerce themselves, may be mastered, and on terms so moderate as to vindicate the essentially democratic character of the institution. (Loud cheers.)

Education is a thing you cannot have too much of. Everybody sees the immediate advantage in the business of life of being able to read and write and cast accounts. Even the mental training of this much education and its consequences are not so well seen. Yet there cannot be the least doubt that such education will save men from the grosser aberrations from truth, will greatly aid them in forming just opinions on government. Hence Adam Smith lays down that if you leave the multitude uninstructed, religious animosities may produce dreadful disorders, and his words received a fearful illustration in the Lord George Gordon riots. "Educate the people!" was one of the watchwords, with which the Puritans of New England, woke up the sounding aisles of the dim primeval woods. It was the principal watchword of Penn, when he founded his peaceful colony, of Washington, addressing the nation he had saved, and of the sagacious Jefferson. Cultivate the people—infuse the charm and ennob-

ling influences of art into their lives—these will be the watchwords of the future.

In making a plan of education for a young lad, the best thing is to let himself choose. A boy who has not a taste for literature will never get any good from the study of classics. He may have a taste for mathematics. If so, give him a good training in mathematics. He could have no better mental discipline. If he does not like literature or mathematics, he may like botany or geology. Let him study what he likes and master it. But if he has no strong bent, then give him a good general education. and when he is fifteen or sixteen see what trade or profession he would affect. If he would like to be a lawyer, he should always, if possible, have a good training in classics, in history, in philosophy, else you may have an acute lawyer, but a man who on any large question will be utterly unable to think with accuracy—utterly unable to take a broad view on any subject. A mere lawyer is always a pettifogger, and outside his craft an unsafe guide.

The curriculum of a public school or college is not the best part of the education a young man gets there. The Romans thought the education of their children a business properly belonging to parents. But the Greeks leaned to public schools. Mr. Locke, in his "Thoughts Concerning Education," hovers between private tuition and public schools, but he seems to admit that the public school will fit the lad better for playing his part in life. There is one great defect in private tuition. It gives no scope for emulation. A college is a miniature world where students meet as friends in the Common Hall, where life-long friendships are made, but, where, also, at every turn there is a strife for the mastery,—in the class, in the cricket field, in the debating

society. Scipio discerned in the young Marius the great man of the years to come and anyone observing students at college could easily pick out the men who would influence their fellow men. Cardinal Newman says that if he had to choose between placing a boy in private lodgings, sending him to the classes of the best professors, having him go up at intervals for examination and ultimately take his degree, and sending him to a large establishment where a number of lads of his own age should meet for four or five years, read what they liked and never attend a class or go up for examination, he would prefer the latter as sure to turn out men better educated—that is, men with all their faculties drawn out, with a knowledge of human nature and a knowledge of themselves. Cardinal Newman is one of the most highly cultivated men of the nineteenth century. His opinion is, of course, not conclusive, but it is that of a man who has observed many generations of students. I am glad, therefore, that the principle of residence is found in Lansdowne College.

Some of the best results of education are that it makes all the faculties of the mind strong; trains the reason to detect fallacies quickly; fills the imagination with the noblest pictures; stores the memory with facts—in other words enables us to appropriate to ourselves the experience of hundreds, nay, of thousands of men. I think it is Charles V. who says that a man who knows two languages is twice a man. But take the case of a man who knows three or four languages, to whom the literature and history of Greece, of Rome, of Germany, of France, of England, of America, is as familiar as the events of the day, who has been trained in logic, in mathematics, in experience—why, one has only to state the case—one need not argue—in order

that you may see that, compared with the man who knows only his own language and has a smattering of the history of his own country with a little general information, he is what a man of large and varied estate is to the dweller in a cottage. If we look at the chances and calamities of life—the one has no resource in himself—the other is full of resource. He waves a wand as it were and the mightiest and noblest spirits of the past are in attendance. If an opinion is to be formed on a political question—the one can compare it with nothing in his brain—the other can ransack the events of the past in half a dozen countries for analagous circumstances. Let a sophist—and let me tell you there are plenty of them about—unconscious pedlars of fallacies—who can talk by the yard, but cannot think correctly—let one of these voluble vapourers—one of these blind guides—let, I say, one of these blind guides utter his glib fallacies; he is so eloquent and so earnest—the uneducated man swallows it all, while the man with trained mind, rapid as the lightning, syllogizes each windy sentence—has the major premiss before his mind—which a fool would see to be absurd—and woe to the trafficker in fallacies if he follows him! Lord Macaulay said he would rather love reading and have plenty of books than be a king, and indeed, the resources in reading, in times of sickness, in old age, are among the most blessed things in the lot of humanity.

Just now we are hearing a great deal about the Jesuits. I need hardly say I am not going to utter a word political here. But it so happens that their history illustrates the immense stimulus to practical power a high education gives. When Loyola was incapacitated for the life of a soldier, he turned to the church, and the first thing he did was to surround himself with men of native genius and

education. Other founders of religious orders enlisted the prejudices, the outward senses, fanaticism. They appealed to ignorance. They rested on the love of the marvellous. They excited by rags and dirt the pity of the sympathetic and the reverence of the vulgar. But the broken soldier of Charles V appealed to the cultivated mind. When he cast his eye over Europe he saw the abuses which had crept into monastic institutions, filled with idleness and luxury, supported by bequests and the gains of begging friars. Loyola's watchwords were activity, energy, work, learning. He gave ambition instead of mendicancy. He and his followers invented a system of education so advanced that it totally broke up the then machinery of the schools, a system on which we have hardly improved to-day. There was scarce a university in Europe where they did not break new ground. The old system died hard with ludicrous convulsions. What were the results? For two centuries nearly every great man on the continent had to thank the Jesuits for his education. Descartes came from their College of Laflèche. Torricelli the inventor of the barometer was educated at their College of Feyenza. Poetry owes them Tasso; criticism Justus Lipsius; and when we amuse children with a magic lantern we seldom remember that we are indebted for the ingenious plaything to the Jesuit Kircher. In 1758 the London Royal Society sent Father Boscovich to California to observe the transit of Venus. Bossuet came from their College of Dijon and the genius of Corneille was cradled in their College at Rouen. Molière grew up under their guidance to be the greatest of comic writers. By them Rousseau was taught and Voltaire's young spirit trained and matured. In war, in literature, in law, there

is hardly a great name for two centuries which does not shed lustre on their system, their enlightenment and their energy. (Cheers.)

I want to speak directly to the students for a moment. What I have said thus far was addressed to all. Now I speak to the young who are fitting themselves for the battle of life, for life with its trials and pleasures, some of its pleasures more dangerous than any trials. If I were asked to put into the fewest possible words the best advice to young men, I would say to them, bring will into your life. I have often thought how much men might do if they early gauged their powers, calculated not the opportunities visible, but the chances of opportunities in the course of a life and fitted themselves for these. As a rule the opportunities come and men are not fit. What may be done in a life time, when one commences under the greatest disadvantages is admirably exemplified by the life of Disraeli, of John Stuart Mill, of Warren Hastings, of Clive. Take Warren Hastings. Do you not all know his history? Has not the bosom of every body in this great audience glowed as they read of the ancient and illustrious race to which he belonged; how the lords of the Manor of Daylesford in Worcestshire were ruined by the Civil war; how Warren Hastings was left an orphan a few days after his birth; how poor his friends were; how he was sent to the village school; how the daily sight of the lands which his ancestors possessed filled his young brain with wild fancies and projects; how when seven years of age lying on the bank of the rivulet which flows through the old domain of his house to join the Isis he formed a scheme which through all turns of his eventful career was never abandoned; that he would recover the estate which belonged to his

fathers and would be Hastings of Daylesford; how this purpose formed in infancy and poverty grew stronger as his intellect expanded and as his fortune rose; how he pursued his plan with that calm but indomitable force of will which was the most striking peculiarity of his character; how when under a tropical sun, ruling fifty millions of Asiatics, his hopes, amidst all the cares of war, finance and legislation still pointed to Daylesford; how when his long public life bright with glory and dark with obloquy had closed, to Daylesford he retired to die? (Cheers.) There was a life worth living.

Now let me say to you that if you would live a life like that—a life of great achievement—if you would be felt in your time—you must have a sound mind in a sound body—a strong mind in a frame capable of enduring mental toil. Like a horse that leaving all behind flies to the goal you must have grit and go and wind and bottom. It is not in youth but in middle life we begin to pay the fearful price, what are called the pleasures of the table exact. Therefore you must take as much care to keep your stomach healthy as you do to cultivate your brain. As regards intellectual training I know not where you can find a substitute for the classics. Mr. Gladstone is now an old man. He has as much power of work as any man who ever lived. Indeed I know not where the memory can light on a man with the same power of work. He was old seven years ago and I remember, that when addressing a meeting very like this at Liverpool he said he knew no training for the conflicts and toils of life which did greater justice to the receiver than the old training of the English public schools and universities. That training has given us men that could concentrate all the mind's force at a given time upon a given point—upon a proposition and follow it

out through all its ramifications without letting anything else disturb—upon a debate, and reply to every adverse statement and argument without a note as I have seen Palmerston do. Meanwhile remember how Mr. Gladstone has kept himself vigorous by felling trees. In cultivating your mind do not forget the laws of health.

I am glad to know that special attention will be given at Lansdowne College to the training of girls. There is no surer mark of the enlightenment of our day than that on all sides we have thrown wide the gates of the higher education for women. So long as the woman was considered to be the inferior of man, subject to him, her duties were held to be confined to bringing up children and exhausting her genius among the pots and kettles and pans. It was supposed she would be a bad housewife if she were well read. But happily it would be an insult to this audience to waste time showing how fallacious were such views. Even still, however, false views respecting women's education are only too wide-spread. One hundred years ago, Addison complained that the daughter of a gentleman was handled from the nurse to the dancing master and from the dancing master to the music teacher. She was taught how to hold herself, bow, curtsy, and all this to fit her for a husband. All the care and all the money were lavished on making her externally an agreeable person. The result was her natural vanity was abnormally stimulated and the natural coyness of the sex was educated into coquetry. The same complaints might have been made fifty years ago. All this is on the whole changed. But still as a rule the education of our women is wretched: nothing has been done to train their reasoning powers. The thought of suit-

ing their training to their special gifts has as a rule never been entertained. Yet it is not less ridiculous to spend years and money on the musical training of a girl who has no talent for music than to force a boy who has no taste for literature to spend years and health on the study of the great writings of the world. The new view in regard to women is the most remarkable feature in the social evolution of modern times and its consequences must be in the highest degree good and great.

I find I have used the word "evolution." We hear of nothing but evolution to-day. Think you Darwin's work is the work of a Dry-as-dust scientist? No indeed! It is a true work of the imagination, a magnificent dream—an epic of development and men who doubt what compared with it is demonstration have accepted his theory, because not only has it imposed on their imagination but it fits in with a noble conception of a divine order. It is a glowing hypothesis which has been welcomed by a sceptical age—as the atomic theory of Lucippus and Democritus was thousands of years ago. We have learned to smile at the atomic theory and perhaps our descendants will smile at the theories of the leaders in the science of to-day considered as last explanations of phenomena. We have positive and transcendental philosophies; Herbert Spencer's development with an unknown reality beneath phenomena; Mathew Arnold's "Power not ourselves that make for righteousness" and

Professor Huxley has essayed to bridge across the chasm
Twixt matter dead and matter quick by means of protoplasm.
And to his doctrine now subjoins the farther grand attraction,
That conscious business man and brute is simply vexation.
(Laughter.)

But as Newman says: "false ideas may be refuted by argument, but by true

ideas only are they expelled." We do not need to take the wings of thought and the measuring line of the Mathematician and hie through suns and systems to the barriers of creation—the smallest fruit, the tiniest flower demonstrates a God, and the sermon on the Mount, which beggars the writings of all the moralists, sophists and philosophers with Plato at their head, the life of him, who was the incarnate sigh of heaven over human woe; these carry to me more conviction of a Divinity that shapes our ends and hovers around our erring steps, than all the miracles (cheers); and as religion is the most practical of all things, and next to religion politics, I could easily show, were there time, that the greatest statesmen and the men whose minds have been most imbued with the sense of a spiritual world, have been those who owned the highest culture of their day. It is most auspicious that in this thriving town—the capital of one of the richest and most salubrious belts of territory in the world—a town of nearly four thousand inhabitants, yet founded but a few years since—already a railway centre—most happy I say is it and

full of good augury to see you in this western town laying side by side with emporia of material prosperity the foundations of the higher learning, which, while in no way lessening but rather increasing capacity for dealing with agriculture and merchandise, will give us effective men in every field of human thought and endeavour,—sound thinkers, wise statesmen, and, while by a fruitful knowledge of the past, by clear conceptions of the duties of rulers and the ruled, tempering and sweetening the disturbing envies and aspirations of democracy, will teach our youth to look forward to the same glorious fate for Canada as has blessed the heroic efforts of young peoples in other days; will give us the art that beautifies and the song that thrills; brows full of practical wisdom which yet some Muse shall have kissed, and heroic hearts that bound at the promise of the great future which hovers over the twilight of the present, like the eagle the British Columbian sees in the early dawn above the highest of one of our own Rockies, burning in the light of a splendid but unrisen morrow. (Loud and prolonged cheers).

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